

# THE ENCYCLOPAEDIA OF ISLAM

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**B. LEWIS, CH. PELLAT AND J. SCHACHT**

ASSISTED BY J. BURTON-PAGE, C. DUMONT AND V. L. MÉNAGE AS  
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appointed a member of the tribe, Ḥasan, to administer the territory between Aswān and Wādī Ḥalfā. The vestiges of the traditional authority of the Ghuzz tribal chiefs vanished some sixty years later, when the area was placed under military government at the time of the Mahdiā.

*Bibliography:* J. L. Burckhardt, *Travels in Nubia*, London 1819, 133-9; Na'ūm Shukayr, *Ta'rikh al-Sūdān*, Cairo [1903], ii, 108-10.

(P. M. Holt)

**GIAOUR** [see GABR and KĀFIR].

**GIBALTAR** [see DJABAL TĀRIK].

**GILĀN**, a historic region around the delta of the river Safid-rūd [q.v.], was the homeland of the Gel people (Gelaē, Γῆλαι; = Καδοῦσιοι) in antiquity. The present Persian inhabitants, who speak a special dialect (cf. G. Melgunoff, *Essai sur les dialectes... du Gilān...*, in *ZDMG*, xvii (1868), 195-224, and the article IRAN: Languages) bear the name Gilak (at an earlier period also Gil). The derivation of the name from *gil* "clay", in allusion to the marshes of the region, is a piece of folk etymology.

In the middle ages Gilān first extended as far as the Cālūs in the south east; later it ran parallel on its eastern side with the Pulu-rūd and included Čābūksār. In the north east Gilān verged on the region of Tāllsh [q.v.] which was sometimes counted as part of it. After Tāllsh was ceded to Russia by the Peace of Gulistan of 1813, this frontier was replaced by the river Astāra. For some 225 km. Gilān is bounded by the Caspian Sea; towards the interior the frontier is the mountain-chain forming the northern limit of the high plateau of Iran, and in this direction Gilān is between 25 and 105 km. wide. In the 19th century the mountainous areas in the south of the region bore the name Daylam [q.v.]; their inhabitants were often the enemies of the real natives of Gilān. As the inhabitants see it, the area is divided by the Safid-rud into two regions; "beyond the river and before the river"—Biya Pish in the east (land of the early Amardoi) and Biya Pas in the west (land of the Gelaē). In the 19th century the area was divided into first four and then five regions. In 1938 the population was estimated at 450,000, mostly Shī'ī Persians (Gilak and Tāllsh, particularly in the mountains) but also Jews, Armenians, and gypsies, who occupied an area of some 14,000 square km. In the middle ages the first capital was Dūlāb (= Gaskar (?) according to Mukaddasī), then Fūman [q.v.] and Lāhījān [q.v.] according to Mustawfī Qazwīnī, and finally, after Gilān was incorporated in the Šafawī empire, Rašt [q.v.], which remained the capital under Nādir [q.v.] and to the present day. Since 1938 Gilān has formed the administrative district of Rašt in the first canton (Ostān) of the empire of Irān, linking the country with areas further south (see IRAN, with statistics and map).

Gilān has a warm, damp, often tiring climate. Even in the middle ages, accordingly, its people were often to be seen dressed in only short trousers or "almost naked" (Ibn al-Athīr, *Bulāḡ* ed., viii, 77). The luxuriant forest provided (and still provides) the materials for the wooden houses with verandas (Iṣṭakhri, 205, 211; Yāqūt, i, 183) characteristic of Gilān and Māzandarān [q.v.]. In the middle ages agriculture (which was a profitable pursuit) was left mainly to the women (*Hudūd*, 136 f.) and consisted chiefly of rice-growing and silkworm-breeding, which had been introduced by the Genoese; its products were exported to the Mediterranean area via Tana on the northern shores of the Black

Sea as early as the 14th century (W. Heyd in *Zeitschrift für Staatswissenschaften*, xviii (1862), 692). In modern times tobacco has come to be grown. Fishing made an important contribution to the inhabitants' food supplies; admittedly in the middle ages most journeys across the Caspian Sea began from Ābaskūn [q.v.] and not from Gilān as in modern times (cf. B. N. Zakhoder, *Povol'e i Yu. V. Kaspiya [The Volga Basin and the south-eastern part of the Caspian Sea]*, in *Folia Orientalia*, i/2, Warsaw 1959, 231-50). As for mineral resources, Gilān possesses a certain amount of copper and lead.

As with all the area along the southern shore of the Caspian Sea, the northern mountain-chain of the Iranian plateau and its climate have protected Gilān from inland invaders (Arabs as well as Turks and Mongols) throughout the whole of its history. However, in 301/913-4 the Vikings (Rūs) made a successful attack from the sea (Mas'ūdī, ii, 20-4; B. Dorn, *Caspia*, St. Petersburg 1875 (*Mem. Imp. Ac. of Sciences*, 7th Series, xxiii/1); idem, in *Quellen*, iv, p. IV f., 18) and in 1638 and 1667 the Cossacks followed their example in Rašt. The inhabitants of the country, particularly the Daylamīs [see DAYLAM], had a great influence (above all in the 10th century) on the history of their neighbours and even on the Caliphate (cf. BUWAYHIDS/BŪYIDS). Since Gilān with her clans and her local rulers was nearly always independent, from the period of the Achaemenids and the Sasanians, the Zoroastrian faith and some Nestorian colonies could survive there for a long time (Thomas de Marga, *Book of the governors*, ed. E. A. W. Budge, London 1893, ii, 480; Jean Dauvilier, in *Mélanges Cavallera*, Toulouse 1948, 279, with bibliography). The doctrines of the Shī'ī Zaydis penetrated into Gilān from the neighbouring countries of Ṭabaristān [q.v.] and Māzandarān [q.v.] and brought the Nāširwand dynasty into the country (on the literary productions of the Zaydis there see R. Strothmann, in *Isl.*, ii (1911), 60-3). Little more is known as to the details of the history of Gilān in these centuries. The country came under the nominal rule of the states of the Ziyārīds [q.v.], the Būyīds and the Kākūīds [q.v.] as well as the Great Saljūqs [q.v.]; on this see Ann K. S. Lambton, *Landlord and peasant in Persia*, London 1953, 60. Hence Gilān paid tribute, at least for a time (for details see Spuler, *Iran*, 469). In connexion with this development Sunnī Islam found general favour and even occasional helpers in some of the many dynasties which shared the country until the end of the 16th century. Christianity and Zoroastrianism faded away. (L. Rabino di Borgomale, *Les dynasties locales du Gilān et du Daylam* in *JA*, ccxxxvii (1949), 301-50, gives a full account of these dynasties, which is too detailed to be reproduced here). In 706/1307 the Ilkhān Öldjeitü [q.v.] succeeded in forcing the country to acknowledge his overlordship, but its native dynasty remained. In the western part of the country at that time the *madhhabs* of the Ḥanbalīs and the less numerous Shāfi'īs preponderated as did the now extinct *madhhab* of the historian and Qur'ān commentator al-Ṭabarī (who indeed came from this region). In the east the Zaydis had remained (cf. Kāshānī, *Ta'rikh*, Paris, Bibl. Nat., supp. persan, ms. 1419, fol. 38r to 49v; this manuscript is to be published by Professor Horký of Prague). From 762/1361 the Kār-Kiyā dynasty managed to seize the dominant position in Lāhījān and lost it only when Shāh 'Abbās I incorporated Gilān in the Šafawid state in 1000/1592. In 1060/1650

it was put under the direct rule of the central power (cf. Lambton, *op. cit.*, 108). Since then Gīlān has belonged to Persia, apart from the years between 1136/1724 and 1146/1734 when it was annexed by the Russians who, however, finally left it on account of its climate. From 1917 to 1921 the Bolsheviks tried to impose their rule on it; in the end they succeeded with the help of intermediaries in founding a Soviet republic of Gīlān (cf. Kurt Geyer, *Die Sowjetunion und Iran*, Tübingen 1955, 13-8, especially 14, note, sources and bibliography). All these attempts were finally brought to an end when Riḍā Shāh [q.v.] took over the government and, later on, the throne.

**Bibliography:** Apart from works named in the article: L. Rabino di Borgomale, *Les provinces caspiennes de la Perse: Le Guilan*, Paris 1917 (condensed version of a special number of *RMM*, ix-x (1915-6); a detailed historical and geographical account with a list of the older and specialized literature on the subject, including descriptions of travels and consular accounts, and special maps). Geography: *Hudūd al-'ālam*, 136 f., 388-91; *Le Strange*, 172-5 and Map V; Rabino, *Deux descriptions du Gilān du temps des Mongols*, in *JA*, ccxxxviii, 325-34 (after Kāshānī and 'Umarī); Brockhaus-Efron, *Entsiklopediya*, viii A (16), 1893, 688 f.; *BSE*, ii, 1952, 378 f. History: 'Abbās Kadivar, *Ta'riḥ-i Gīlān*, Tehran 1940 (inaccessible to me); Spuler, *Iran*, 545 and index; idem, *Mongolen*, 108 f., 165 f., index. Sources: Storey, i/2, 361-3 and 1298, no. 479, 481-3 (cf. with this no. 'Abd al-Fattāh Fūmanī in i, 60). Maps (apart from those already named): Rabino, *Carte de la province du Guilan*, Lyon 1914; *Hudūd*, 389. See also the Bibliographies of the articles on towns mentioned above and of DAYLAM, MĀZANDARĀN and ṬABARISTĀN. (B. SPULER)

AL-GILDAKĪ [see Supplement, s.v. AL-DJILDAKĪ].  
GILGIT [see Supplement; for the languages of the region, see DARDIC AND KĀFIR LANGUAGES, vi].

GIMBRI [see KÖNBUK].

GINUKH [see DIDO].

GIPSIES [see CINGĀNE, LŪRĪ, NŪRĪ, ZUT'].

GIRAFFE [see ZARĀFA].

**GIRĀY**, cognomen borne by the members of the dynasty which ruled in the Crimea from the beginning of the 9th/15th century until 1197/1783. The family was descended from Togha Temür, a younger son of Čingiz Khān's son Djoči. Möngke Temür, the Khān of the Golden Horde (665/1267-679/1280), had granted the Crimea and Kafa as *nuntukh* (appanage) to his son Urang Temür (Öreng Timur) (Abu 'l-Ghāzi Bahādur Khān, *Shedjere-i Türk*, St. Petersburg 1871, 173). During the civil wars which from 760/1359 onwards convulsed the domains of the Golden Horde, the descendants of Togha Temür joined in the struggle and laid claim to the Khānate; they finally succeeded in establishing a state in the Crimea, independent of the other Khāns ruling at Ulugh Yurt, the centre of the Golden Horde. There survives a coin of 796/1393-4 issued by Tash-Temür in the Crimea in his own name, and another of 797/1394-5 with Tash-Temür's name on one face and the name of Tokhtamış Khān [q.v.] on the other (A. K. Markov, *Inventarnyi Katalog musulmanskiĭkh monet? Imperatorskago Ermitaĭa*, St. Petersburg 1896, p. 491, nos. 1239-40; Lane-Poole, *Cat.*, vi, p. 184, no. 558). In Tokhtamış's struggles against Timür and later against Edigü, the descendants of Togha Temür were always on the side of

Tokhtamış, and were from time to time forced to relinquish control of the Crimea to Khāns supported by Edigü (for coins struck in the Crimea by Temür-Kutluq Khān between 802/1399 and 810/1407 and by Pülād Khān in 811/1408 see Spuler, *Horde*, 140-1, notes 25, 32). Upon the death of Edigü in 822/1419, Tash-Temür's son Ghīyāth al-Dīn gained control of the Crimea, where we find his brother Dewlet-Birdi ruling in 830/1427 (when he sent an embassy to the Mamlūk sultan Bārsbāy: 'Aynī, *Ṭḥ al-djumān*, Bayazid Public Lib., Istanbul, MS Veliyüddin 2369, s.a.). Henceforward the dynasty's efforts were concentrated on maintaining their hold on the Crimean peninsula and, when opportunity offered, on seizing Sarāy and thus acquiring the Khānate of the Golden Horde.

According to local tradition in the Crimea (*al-Sab' al-sayyār* [see Bibl.], 72), Ghīyāth al-Dīn, in accordance with the customs of the Golden Horde (see *Umdat al-tawāriĥ*, 204), was brought up by his *atalik* [q.v.], who belonged to the Kerey tribe, and later, out of respect for his *atalik*, gave his first son the name Hādījī Kerey; thereafter the members of this family bore the cognomen (*laqab*) Kerey/Girāy.

According to G. Németh (*A Honfoglaló Magyarság Kialakulása*, Budapest 1930, 265-8), the name is composed of *ker*, 'giant', with the diminutive suffix *-ey*. As a name borne by various sections of the tribe, it is found among the Kazaks, the Türkmén, the Bashdjirt, the Buriats and the Mongols, with various pronunciations: Kerey, Kirey, Kiray, plural: Kereit. When Čingiz Khān defeated the powerful Kereit ruler Ong Khān, some of the Kereit fled to the West, the rest being scattered among the Mongol tribes (*Secret history*, § 186; Turkish tr. by Ahmet Temir, Ankara 1948, 109; German tr. by E. Haenisch, Leipzig 1948, 74). Thus the Kereit, either fleeing before the Mongols or coming with them, were spread over a very wide area, as far west as the Crimea. Until recent times the Taraĥl branch of the Uvak-Kirey led a nomad existence among the Kazaks in the valleys of the Irtysh, the Sari Su and the Chu (H. H. Howorth, *Hist. of the Mongols*, ii, London 1876, 6, 11). The *tamgha* of the Khāns of the Crimea (for its shape see the coins of Mengli Girāy in *Müse-i Hümayün: meskûkât kataloghu*, 3rd section, Istanbul 1318/1900, 211, and *IA*, iv, 784b) was called *taraĥ tamgha*.

The Kerey were one of the four main tribes (*kesĥik*) upon which the Khānate of the Golden Horde depended. The Kerey, dwelling east of the Don and in the northern Caucasus, gave their support to Hādījī Girāy. Only one of his sons, Mengli, used the cognomen Girāy, but it was borne by all Mengli's sons and descendants, and was assumed also by some of the begs of the Shirin who married into the ruling family (*Umdat al-tawāriĥ*, 200).

Hādījī Girāy made an alliance with the Ottoman Sultan Meĥmed II in 858/1454 [see HĀDĪJĪ GIRĀY], and this alliance was maintained by his successors. In 880/1475, called in by Eminek Mirzā to assist him against the Genoese, who were stirring up internal troubles, the Ottomans responded immediately and occupied the Genoese fortresses in the southern Crimea; Mengli Girāy [q.v.], released from prison, was placed on the throne as a client of the Ottoman Sultan (H. İnalcık, *Yeni vesikalarla göre Kurum Hanlığının Osmanlı tâbiliğine girmesi*, in *Belleten*, viii/30 (1944), 185-229).

At first, the Girāy rulers were in alliance with the Grand Dukes of Moscow, against the Khāns of the